



Benefit of the Day

A Collection of Beneficial Writings for Each Day of the Month

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله

أما بعد

السلام عليكم ورحمة الله وبركاته

Allāh, Mighty and Exalted, says to those who take heed:

“By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.”

[Al-`Asr : 1-3]

In his Tafsīr, Ibn Kathīr mentions, *“(By al-Asr) That is, the ages during which the deeds – both good and bad – of the sons of Ādam, `alayhis-salām, take place. Allāh swears by [time], that man is in Khusr, which means in loss and destruction.*

(Except those who believe and do righteous good deeds) So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs. (And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.

(And recommend one another to patience) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.”

And `Abdullāh bin al-Mubārak recorded in az-Zuhd [p. 51] that al-Hassan al-Basrī said, *“I saw those people [the salaf] and how they were more careful about their time than about their Dirhams and Dinārs [i.e. their money].”*

So we Muslims live in an age where our time is discarded thoughtlessly, when time is, in fact, the currency with which we buy safety and bliss in the Hereafter. We, the sisters of Dār at-Tibyān, in the effort to benefit from our time, increase our good deeds, and recommend one another to the Truth and to patience, present our brothers and sisters in Islām with a book of short, beneficial lessons and reminders – one for each day in the month - which we hope will add to your knowledge, help you use some of your free time beneficially, and assist you in your accumulation of good deeds.

We ask Allāh to accept this effort from us, to bless it, and to allow us to continue in what is pleasing to Him, Āmīn.

و صلى الله على نبيينا محمد و على آله و صحبه و سلم

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saturday

26 rabee' al-awwal 1428

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Tawheed is the Most Trustworthy Handhold

Allah's Statement:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدْ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

(Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower) is in reference to, "Whoever shuns the rivals of Allah, the idols, and those that Shaytan calls to be worshipped besides Allah, whoever believes in Allah's Oneness, worships Him alone and testifies that there is no deity worthy of worship except Him, then

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

(then he has grasped the most trustworthy handhold.)

Therefore, this person will have acquired firmness [in the religion] and proceeded on the correct way and the straight path. Abu Al-Qasim Al-Baghawi recorded that `Umar said, "Jibt means magic, and Taghut means Shaytan. Verily, courage and cowardice are two instincts that appear in men, the courageous fights for those whom he does not know and the coward runs away from defending his own mother. Man's honor resides with his religion and his status is based upon his character, even if he was Persian or Nabatian."

`Umar's statement that Taghut is Shaytan is very sound, for this meaning includes every type of evil that the ignorant people of Jahiliyyah (pre Islamic era of ignorance) fell into, such as worshipping idols, referring to them for judgement, and invoking them for victory.

Allah's statement,

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا

(then he has grasped the most trustworthy handhold that will never break) means, "He will have hold of the true religion with the strongest grasp."



Allah equated this adherence to the firm handhold that never breaks because it is built solid and because its handle is firmly connected. This is why Allah said here,

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

(then he has grasped the most trustworthy handhold that will never break.)

Mujahid said, "The most trustworthy handhold is Iman (faith)." As-Suddi said that it refers to Islam. Imam Ahmad recorded that Qays bin `Abbad said, "I was in the Masjid when a man whose face showed signs of humbleness came and prayed two Rak`ahs that were modest in length. The people said, 'This is a man from among the people of Paradise.' When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, 'When you entered the Masjid, the people said such and such things.' He said, 'All praise is due to Allah! No one should say what he has no knowledge of. I will tell you why they said that. I saw a vision during the time of the Messenger of Allah, and I narrated it to him. I saw that I was in a green garden, ' and he described the garden's plants and spaciousness, ' and there was an iron pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, 'I cannot.' Then a helper came and raised my robe from behind and said to me, 'Ascend.' I ascended until I grasped the handle and he said to me, 'Hold on to the handle.' I awoke from that dream with the handle in my hand. I went to the Messenger of Allah and told him about the vision and he said,

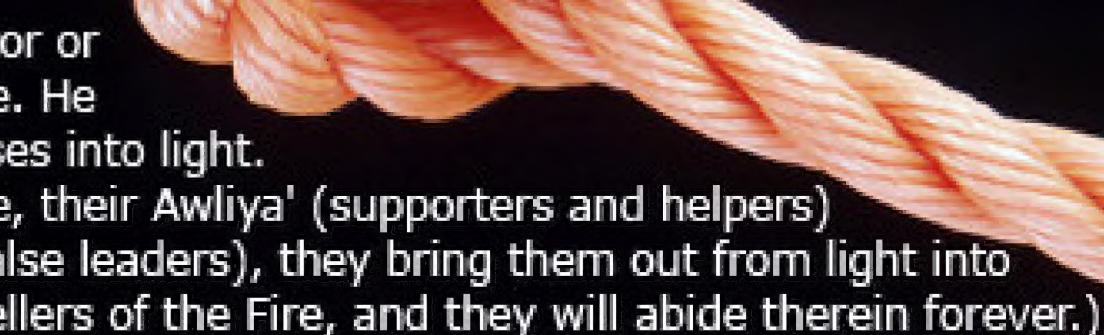
أَمَّا الرُّوْضَةُ فَرَوْضَةُ الْإِسْلَامِ، وَأَمَّا الْعَمُودُ فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ الْعُرْوَةُ الْوُثْقَى،
«أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ»

(As for the garden, it represents Islam; as for the pole, it represents the pillar of Islam; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die.)

This Companion was `Abdullah bin Salam."

This Hadith was also collected in the Two Sahihs; and Al-Bukhari also recorded it with another chain of narration.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ
يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ



(257. Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their Awliya' (supporters and helpers) are Taghut (false deities and false leaders), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.)

Allah stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islam, or Paradise. Verily, Allah delivers His believing servants from the darkness of disbelief, doubt and hesitation, to the light of the plain, clear, explained, easy and unequivocal truth. He also stated that Shaytan is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.

أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(Those are the dwellers of the Fire, and they will abide therein forever.)

This is why Allah mentioned the light in the singular while mentioned the darkness in the plural, because truth is one, while disbelief comes as several types, all of which are false. Similarly, Allah said,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

(And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa) [6:153],

وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

(And originated the darknesses and the light) [6:1], and,

ظِلًّا مِّنَ الْيَمِينِ

(to the right and to the lefts) [16: 48].

There are many other Ayat on the subject that mention the truth in the singular and falsehood in the plural, because of falsehood's many divisions and branches.

أَلَمْ تَرَ إِلَى الَّذِي جَاءَ إِبْرَاهِيمَ فِي رِيِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْطِي
وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(258. Have you not looked at him who disputed with Ibrahim about his Lord (Allah), because Allah had given him the kingdom When Ibrahim said (to him): "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily, Allah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are wrongdoers.)

Tafsir Ibn Kathir

sunday | 15 april 2007 | 27 rabee' al-awwal 1428

THE CONDITIONS OF LA ILAAHA ILAA ALLAAH

the meaning of "condition"

Before we enter into the topic, we need to know what condition means; what does it mean in terms of perfecting the Tawhīd.

The scholars of Usūl have defined ash-shart as follows, 'The presence of a certain matter depends on the condition's fulfilment, and its negation necessitates the negation of the matter. However the mere presence of the condition (solitarily) does not necessitate the absolute presence of the matter.'

For example, one of the conditions of the Shahādah is testifying and pronouncing it and one's Shahādah cannot be correct without doing this. However, by performing this condition alone without enacting the other conditions does not necessitate the correctness of one's Shahādah. If the condition of pronouncement on its own is not enacted, then one's Shahādah in its entirety is rejected irrespective if one where to fulfil the other conditions or not.

And this is the same for the rest of the conditions of the Shahādah, which we will go on to present in more detail in this work, Insha'Allāh. One's Tawhīd and Shahādah can only be correct with the presence and fulfilment of all its conditions at the same time. The mere lacking of any one of the conditions prevents the realisation of the Shahādah in its completeness.

from the Conditions of Laa Ilaaha Ilaa Allaah, by Shaikh Abu Baseer at-Tartoosi, hafidhahullah

[continued on page 18]

Aqeedah: Its Meaning and Importance

by Dr. Abdul Aziz Al-Qari

From "Aqeedah (Matters of Faith) First...If They But Knew"

The Messenger informed Mu'adh bin Jabal, when he was going to the land of Yemen, "You are going to a people from the People of the Book. Let the first thing that you call them to be the worship of Allah. If they acknowledge Allah, then inform them that Allah has obligated upon them five prayers during their days and nights." [Al-Bukhari, Muslim]

This hadith is clear. It does not require much of an explanation. The Prophet applied this principle in his practical calling to Islam. He stayed in Makkah for thirteen years to teach the people iman and to educate his Companions on this point and to correct the beliefs of the people. That is the pattern upon which the Companions were brought up.

Jundub Ibn Abdullah al-Bajaly said, "We learned iman (faith) and then we learned the Quran and it increased our iman." Abdullah ibn Umar said, "We lived during an instant of time in which one of us would receive faith first before receiving the Quran and when the surahs were revealed we would learn what they permitted and what they prohibited and what they forbade and what they ordered and what should be the stance towards them. But I have seen many men from whom one is given the Quran before iman and he reads it from the opening of the Book to its closing and he does not know what it orders and what it forbids and what should be his stance towards it. He is like someone who is just throwing out dates [i.e., he does not get any benefit from his recital]."

That is the manner in which the Prophet brought up his companions: Iman first and then the Quran. This is similar to what Imam Abu Hanifa pointed out: Understanding in the religion first (i.e. tauheed) and then understanding in the science (i.e. the shariah).

The beliefs must be corrected first, then follows all of the other aspects of the religion.

And Imam Ash-Shafi'i said, "That a servant meets Allaah with every sin except Shirk is better say than meeting Him upon any of the innovated beliefs." Al-Aqeeda linguistically is derived from the term aqada. In Arabic, one states, "Aqada the rope" when the rope is tied firmly. And, "Aqada the sale" or "He settled the sale" when the person ratifies and contracts a sale or agreement. And Allah says in the Quran, "And as for those whom your right hands have made a covenant (Ar., aqadat)" [Al-Nisa 33]. And Allah also says, "But He will take you to task for the oaths which you swear in earnest (Ar., aqadtum) [Al-Maida, 89] which means asserted and adhered to, as proven in the verse, "And break not oaths after the assertion of them" [An-Nahl, 91]. If one says, "Aqadtum such and such," it means his heart is firm upon such and such.

Therefore, al-aqeeda or al-itiqad according to the scholars of Islam is:

The firm creed that one's heart is fixed upon without any wavering or doubt. It excludes any supposition, doubt or suspicion.

O Women of the Ummah!

By Umm A'zzam

I entered a large society. I walked through its districts and roamed its squares. I wanted to explore its condition and discover its hiding places. I realized that there is no need to explore or to discover, for its doors are open and its secrets exposed. So I asked about my fellow sisters.

I saw them deceived by fake appearances, tried with attractive looks, running after new trends with fake slogans, competing with each other so each one could say, "I am the best."

You see them walking freely in the markets, lost in the streets, wasting money; and at weddings they are clothed but naked, everyone of them shows off her expensive dress, her high heels, and her diamond jewelry set. You see them wearing a new dress at every gathering, and with every dress a new phone and they vie with each other with their phones, and in their brilliant colors, and their advanced styles.

We see the extravagance and wastefulness, and the heedlessness without any reminders. They closed the doors upon themselves and pulled their curtains so they do not get disturbed by hot air or dirtying dust; or by disturbing wailing, painful cries, loud noise or burning fire.

It is like they were created for themselves, they've been deceived by the dunya and its fancy glitter and its temporary enjoyments, and forgotten or were made to forget that they have a family other than their real family, brothers other than their real brothers. They are tied to them by the best humanly bonds; those who are expelled from their homes, their hearts defeated and their money stolen. We see men killed and imprisoned by an oppressive oppressor, and a destructive order. We see women who live lives of fear and hunger, in homes that are lifeless after the parting of the loved one, and the absence of the guardian; darkened environments as a result of the cut off light and the destruction.

She fears that the enemy's soldiers will break down the door, and tear up the protective cover of the loved one. She wipes away the tears of a desperate, poor child. Violent hunger is in his stomach. He sleeps in the open air without cover and can't find anything warm except his mother's embrace. He cannot sleep without being awoken by the noises of the tanks and explosions. All this is the result of the enemy who ran over our lands with oppression and force, with power, hatred and enmity; stealing and robbing...

We see blood and limbs, imprisonment, persecution and destruction; and still, these women have closed their balconies, and they have turned away their hearts. Until when this turning away and desertion? And until when this heedlessness and forgetfulness?

O sister, how do sleep nicely while there are eyelids kept awake by the enemies' hands?

And how do you enjoy living while your brothers go through what they go through from tragedies and severe trials?

How do you enjoy life when your sisters go through what would rob the bedfellow of sleep and disturb the ears that hear?

O descendant of Khadeejah, 'Asmaa' and 'Aa'ishah... isn't it time for you to realize that in the dunya there is life and death, truth and falsehood, trials and ease, fitnah and revenge, Islaam and Kufr?

Who from among the women today carries the worries of the Ummah? Who among the women cried over the massacres of Jineen, Nablous and Rafah?

Which one among the women cried over the fall of Kaabul? Or which among them cried over the fall of Baghdaad?

By Allaah, you don't see among the women except those who cry over their love, and are not the least pained over that which befalls this Deen and its people!! (Illaa Man rahima Rabbee)

O sister, you have to wake up the hearts of the men, and elevate the determination of the heroes, and say, "We refuse humiliation and subjection, misery or subservience; and we want to be free from having to bow to the cross worshippers."

You have to push your loved ones to the battlefield. The Most Beloved, The Lord of the lords, is more deserving that we sacrifice what is most beloved to us for His sake, from our lives, and our wealth.

I say to you my Muslim sister, the least that is expected from you is when the men leave for Jihaad, that you stay silent and are pleased by Allaah's orders. And [that you are] cautious that you do not repel others from the Path of Allaah, and that you do not become an obstacle on their way to paradise or Allaahs' pleasure.

Allaah says (interpretation of the meaning), "Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allah (i.e. Islam) and seek crookedness therein - They are far astray." [Surat Ibraheem, verse 3]

So be like Al-Khansaa', Nusaybah Bin Ka'b and Safiyyah Bint 'Abd al-Muttalib whose examples still can be found in our time, those who sought to lift the humiliation and shame from the forehead of the Ummah, and raise the banner of victory for Islaam and the Muslims with the blood of their sons, and the piercing of their livers, and sought to stop the spread of the kaafir communism in the lands of Islam and its people.

O sister, why don't you become like the example of Umm Suraaqah? And what do you know about Umm Suraaqah? She sent her son for Jihaad in Afghanistan, and when he was martyred, they [the mujahideen] said, "How do we inform her about her son's death?" So they said, "If Shaikh Abdullah 'Azzam talks to her it will lighten her burden." So Shaikh 'Azzam called her and gave her the glad tidings of her son's Shahaadah and he told her words of comfort and patience, but she didn't need those words at all, and it was as if she was waiting for this news with longing. So she replied to the shaikh saying, "Alhamdulillah for Suraaqahs' martyrdom. In a week I will send you his brother to replace him."

[This story was mentioned in the book Daur al-Nisaa' fil jihaad wal 'iddah by Sheikh Yusef 'Uyayri Rahimahullaah]

"If you have No Hayaa', Then Do Whatever you Wish"

Defining Al-Hayaa':

Literally Al-Haya' means shame, bashfulness, and refraining from saying or doing anything improper or indecent, to describe one who, out of fear and awe of Allah, seeks to avoid displeasing Him. It urges one to be more careful, self-possessed, and self-controlled, for such restraint, if originating in feelings of modesty, result in paying Allah the respect He deserves. If these feelings are absent or lost due to familial or environmental influences, it will be difficult to develop them.

The words haya (modesty or feeling of shame) and hayat (life) come from the same root. This signifies that modesty is a sign of a lively heart, and that a heart's liveliness depends on its owner's belief and knowledge of Allah. If a heart is not fed continuously with belief and knowledge of Allah Tabaraka Wa Ta'ala, it is almost impossible for it to remain lively and give rise to modesty.

According to Junayd al-Baghdadi, haya means awareness of Allah's bestowed material and immaterial bounties, and consciousness of personal defects and faults.

Dhu al-Nun al-Misri holds that haya means that one constantly feels shame in his or her heart on account of personal sins and offenses, and is therefore careful about his or her actions. Another spiritual master defines haya as never forgetting how Allah Subhanah treats one and ordering one's life according to the fact that Allah sees all that is done and thought.

It is recorded in Athar ilaahi that Allaah declares: O son of Adam! So long as you maintain your modesty and feeling of shame before Me, I make people forget your defects.

The Lord of Might and Dignity also said to 'Isaa 'Alayhi Assalam: ya 'Isaa, first advise your own selfhood. If it accepts your advice, then you may advise others, or else you must feel ashamed of yourself before Me.



Some have mentioned different categories of modesty or shame. For example, the shame or modesty felt by:

- Haya' of guilt : Adam ('Alayhi salam), who felt guilty until he was forgiven.
- Haya' of neglect: On the day of Judgement the Angels will say to Allaah, " Glory be to You! We are unable to worship You as Your worship requires", although they glorify Him day and night without stopping.
- Haya' of glorification: Gnostics or those distinguished with knowledge of Allah. The more the knowledge increases the more the haya' increases.
- The Haya' of spiritually advanced when in awe of Allah, although they never give in to their carnal desires and ambitions.
- Those distinguished with utmost conviction of Allah because of their supposed distance from Him, although they always feel His infinite nearness despite the infinite distance of humanity from Allah 'Azza Wa Jal.
- Haya' of love: Lovers of Allah who feel disloyalty arising from their anxiety over not being able to love Allah as His love requires.
- Those who feel a lack of sufficient sincerity and do not know for what they must pray to Allah.
- Those exalted ones who are conscious of the fact that they, as human beings, have been honoured with the fairest creation, because of the base acts of which they accuse themselves and which, according to them, are irreconcilable with being part of the fairest creation.

The first degree of modesty is to see oneself constantly being seen by Allaah Tabaraka Wa Ta'ala. That is, the person practices self-control or self-supervision according to the standards of Allah. This practice engenders a feeling of shame or modesty that produces extreme caution in thoughts and acts. Such a degree of modesty is found in people considered lively on.

The second degree is proportional to one's knowledge of nearness to Allaah subhanah, and the feeling of always being in His Presence. The servant of Allaah is eager on the nearness and love of his Master which causes him not to be in need of the creation. In case, he mixes with them he practices spiritual seclusion (his heart and his soul are far away from creatures). This can be experienced by those who are always conscious of the meaning of: He is with you wherever you may be (57:4), about which the Prophet, upon him be peace and blessings, said:

Be as modest before Allah Almighty, as the necessity of being modest before Him requires. Let him who is blessed with this degree of modesty always control his mind and its contents, as well as his stomach and its contents. Let him always remember death and decay after it.



One who desires the afterlife will renounce the adornments of the world. One who is able to do that can feel as much modesty before Allah as the necessity of being modest before Him requires.

The third degree can be reached when the servant does not see (yashhad) anything except the absolute Divine disposal of all things, by living a life of profound spirituality in pursuit of the final destination: And in your Lord is the final goal (53:42). So the heart experiences haybah, which is khawf associated with reverence and glorification. In this stage the seeker thinks only of Allaah azza wa jal and no one else (this is maqam jam'iyyah). The effort to reach this final goal continues throughout a whole life dedicated to following the path to Him.

One's degree of modesty determines one's true humanness. If a traveller cannot order his or her life and discipline his or her acts according to the demands of the eternal life and to live in utmost humility and modesty, then his or her existence is a personal shame and a burden to others, as stated in the following couplet:

*By Allah, there is good neither in life
nor in the world when modesty disappears.*

Modesty is a Divine quality and mystery. If people knew to whom it essentially relates, they would act more carefully and sensitively. To illuminate this point, it is related that Allah 'Azza Wa Jal asks an old man on the Plain of Resurrection to account for his acts in the world: Why did you commit such and such sins? The old man denies that he had done so. So, the Most Compassionate of the Compassionate commands the angels: Take him to Paradise. The angels want to know why the Almighty has commanded so, although He knows that the old man committed those sins. The Almighty answers: I know, but I looked at his white beard as one belonging to the Community of Muhammad and felt ashamed to tell him that I knew he was lying!.

As recorded in Kanz al-'Ummal, when Jibreel 'Alayhi Assalam told this to Allah's Messenger, the Messenger's eyes filled with tears and he said regretfully:

Allah ('Azza Wa Jal) feels ashamed to punish those of my Community whose beards have turned white, but those of my Community with white beards do not feel ashamed to commit sins.

To sum up:

*Hayiy (All-Modest) is one of the Divine Names,
So strive and acquire modesty =)*

*[A part from Station of The
Wayfarers, Ibn Al-Qayyim]*



Life is a Fading Shadow

Allah subhanahu wata'alaah said:

"Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

(40:39)

The Prophet salallahu alayhi wassalam said:

"What have I to do with this life? The parable of me and this life is the parable of a rider who rested in the shade of a tree and then departed."

Ahmad, At-Tirmidhi, Ibn Majah and Al-Albani rendered it authentic

The Prophet salallahu alayhi wassalam also said:

"In this life, be like a stranger or a passerby."

Al-Bukhari

Abdullah ibn Umar (may Allah be pleased with him) said:

"This life is like Paradise for the disbeliever and like jail for the believer. The example of the believer when his soul departs his body, is the example of a man who was in jail and was released from it, so he goes about in the earth and travels all around it."

Abdullah bin 'Aun said:

"Those who were before us (the Sahabah and the Salaf As-Saalih) would leave for this life what remained with them after taking care of their Hereafter. You, on the other hand, leave for your Hereafter what remains after taking care of your life."

Sifatus-Safwah, vol.3, p. 101

Fudail ibn 'Iyad said:

"Entering this life is easy, but departing from it is very hard. (He means being delivered from its lures and danger to Allah's mercy and forgiveness)"

Al-Ihya', vol. 3, p. 224

Habib bin Muhammad always said to his wife:

"If I die today, ask so-and-so to wash my body and do this and that." People asked her: "Why did he say that, has he seen a vision?" She said: "This is what he says everyday."

Sifatus-Safwah, vol. 3, p. 320

Muhammad ibn 'Umar' asked:

"If you see a man crying in Paradise, would you not be amazed at his crying?" He was answered in the affirmative. So he asked them again: "What is more amazing is he who laughs in this life, while utterly unaware where his final destination will be!"

Al-Ihya, vol. 3, p. 137

Wahb ibn Munabbih said:

"The example of this life and the Hereafter is the example of two rival wives, if you make one of them happy, the other gets angry."

Hilyatul-Auliya', vol. 4, p. 51

Virtues of the Martyrs

Allah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Sahih, Muslim recorded that Masruq said, "We asked `Abdullah about this Ayah,

[وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يَرْزُقُونَ]

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

He said, 'We asked the Messenger of Allah the same question and he said,

أَرْوَاحُهُمْ فِي جُوفِ طَيْرٍ خَضِرٍ، لَهَا قَنَادِيلُ معلقةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَيَطْلُعُ إِلَيْهِمْ رَبُّهُمْ أَطْلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ فَقَالُوا: أَيْ شَيْءٍ نَشْتَهُي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَوَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَتْرَكُوا مَنْ أَنْ يَسْأَلُوا، قَالُوا: يَا رَبِّ نَرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تَرَكُوا

(Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, 'Do you wish for anything' They say, 'What more could we wish for, while we go wherever we wish in Paradise' Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, 'O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allah knew that they did not have any other wish, so they were left.)" There are several other similar narrations from Anas and Abu Sa'id.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْرِيهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدَ، فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ «مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ

(No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.) Muslim collected this Hadith

In addition, Imam Ahmad recorded that, Ibn `Abbas said that the Messenger of Allah said,

لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خَضِرٍ، تَرُدُّ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا رَجَعُوا طَبَعَ مَشْرِبُهُمْ وَمَأْكُلُهُمْ، وَحَسَنَ مَقْبَلُهُمْ قَالُوا: يَا لَيْتَ إِخْوَانُنَا يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لَوْلَا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكَلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أُولَعُّهُمُ مِنْكُمْ

(When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare.' Allah said, 'I will convey the news for you.') Allah revealed these and the following Ayat,

﴿وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يَرْزُقُونَ﴾

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

Qatadah, Ar-Rabi` and Ad-Dahhak said that these Ayat were revealed about the martyrs of Uhud.

Abu Bakr Ibn Marduwyah recorded that Jabir bin `Abdullah said, "The Messenger of Allah looked at me one day and said, 'O Jabir! Why do I see you sad' I said, 'O Messenger of Allah! My father was martyred and left behind debts and children.' He said,

«أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا»

قال علي: الكفاح: المواجهة .

قال: سَلَيْتُ أُعْطِكَ. قال: أَسْأَلُكَ أَنْ تُرَدَّ إِلَيَّ الدُّنْيَا فَأَقْتُلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: «إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قال: أَيُّ رَجٍ فَأَبْلَغُ مِنْ وَرَائِي

(Should I tell you that Allah never spoke to anyone except from behind a veil However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life). ' He said, 'O Lord! Then convey the news to those I left behind.') Allah revealed,

﴿وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾

(Think not of those as dead who are killed in the way of Allah...)"

Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«الشُّهَدَاءُ عَلَى بَارِقٍ نَهْرٍ بِبَوَابِ الْجَنَّةِ، فِيهِ قُبَّةٌ خَضْرَاءُ، يُخْرَجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بَكْرَةً وَعَشِيًّا»

(The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.)

Ahmad and Ibn Jarir collected this Hadith, which has a good chain of narration.

It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allah knows best. Imam Ahmad narrated a Hadith that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allah has prepared in it for him. This Hadith has a unique, authentic chain of narration that includes three of the Four Imams. Imam Ahmad narrated this Hadith from Muhammad bin Idris Ash-Shafi'i who narrated it from Malik bin Anas Al-Asbuhi, from Az-Zuhri, from `Abdur-Rahman bin Ka'b bin Malik that his father said that the Messenger of Allah said,

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعلقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ»

(The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allah sends him back to his body when He resurrects him.)

This Hadith states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allah the Most Generous that He makes us firm on the faith.

Allah's statement,

[فَرِحِينَ بِمَا آتَاهُمُ اللهُ]

(They rejoice in what Allah has bestowed upon them) indicates that the martyrs who were killed in Allah's cause are alive with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Paradise. The Two Sahihs record from Anas, the story of the seventy Ansar Companions who were murdered at Bir Ma'unah in one night. In this Hadith, Anas reported that the Prophet used to supplicate to Allah in Qunut in prayer against those who killed them. Anas said, "A part of the Qur'an was revealed about them, but was later abrogated, 'Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

Allah said next,


[يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللهِ وَفَضْلٍ وَأَنَّ اللهُ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ]

(They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers) [3:171].


Muhammad bin Ishaq commented, "They were delighted and pleased because of Allah's promise that was fulfilled for them, and for the tremendous rewards they earned." `Abdur-Rahman bin Zayd bin Aslam said, "This Ayah encompasses all the believers, martyrs and otherwise. Rarely does Allah mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."


Wisdom from Ibn Al-Qayyim


in Al-Fawa'id

 Man taught his dog how to catch prey for him and the dog overcame his desire to eat the prey out of respect for his owner and fear of his power, and Allah taught you and you do not accept His teaching.

Eating the game that is caught by an untrained dog is unlawful and likewise are the deeds of the ignorant who performed their deeds for their own sake and not for Allah.

 Man consists of the mind of an angel, the lust of an animal, and the fancy of Satan. One of them will prevail. If you could overcome your fancy and lust, you will be in a rank that is higher than an angel. And if your fancy and lust beat you, you will be in a rank that is less than a dog.

 It is lawful when a dog catches prey for its owner as Allah accepts deeds that are for His sake alone, while He refuses deeds that are done for others than Him, like when a dog catches prey for itself and not for its owner.

 The origin of all good and evil that is found in the servant and all that is praised or dispraised, are from Allah, the Donator and the Preventer. He, the Exalted manages His servants according to these two attributes. The true and sincere worshiper will praise Allah when He gives to him and will turn to Allah when He prevents him from something. Allah, the Exalted gives to him in order to be praised and prevents him in order to be asked. The sincere servant will always praise Allah and ask of Him.



THE CONDITIONS OF LA ILLAAHA ILAA ALLAHAH

[continued from page 4]

The First Condition: The Verbal Pronouncement

Pronouncing it by its form (saying it). Anyone who wants to enter into Islām must say on his tongue Lāilaha-ilallāh and whoever has not said it verbally his Islām is not accepted from him, any condition we mention we will bring evidence to make it clear and apparent.

Hadīth, Bukharī, Muslim, narrated by Saeed Ibn Musayab, The Messenger went to his uncle Abu Tālib to his death bed and found besides him Abu Jahl and Abi Umayyah Ibn Mughirah, when the Messenger (saw) saw his uncle said to him say Lā-ilaha-ilallāh these words will testify on behalf of you in there hereafter. When the Messenger (saw) was asking Abu Talib are you going to forfeit the Akhirah for your uncles, and he (saw) remained beside him, telling him to say 'Lā-ilaha-ilallāh', the Messenger (saw) continued doing this hoping and asking for him to be guided until the last word on Abu Tālib's lips where I am on the Dīn of Abdul Mutalib, and he died upon Shirk. So the Messenger (saw) said, I am going to continue to seek forgiveness for him, until Allāh (swt) tells me what to do. Abu Tālib had played a great role in helping the Da'wah of the Messenger (saw) and he (saw) never forgot this.

Allāh (swt) specifically revealed an ayah prohibiting this, 'It is not fitting, for the Messenger and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.' [Surah at-Tauba 9:133] and Allāh (swt) also revealed to the Messenger (saw), 'You cannot guide whoever you so will, it is Allāh (swt) who guides whom He wishes.' [Surah Qasas 28:56]. So anyone who dies upon Kufr and Shirk even if he is a member of your family it is not allowed to seek forgiveness from Allāh (swt) for them.

Hadīth Abu Hurayra, the Messenger (saw) said "Say there is no god but Allāh and I will bear witness for you on the Day of Judgment." Abu Tālib replied, 'If Quraysh did not reproach me by saying that I said this statement out of fear, I would have repeated it for your sake!' Then Allāh (swt) revealed, 'You cannot guide whoever you so will, it is Allāh (swt) who guides whom He wishes.' [Sahīh Muslim]

The lesson we should learn is that despite all the good deeds Abu Tālib performed, this still will not benefit him because he did not say Lā-ilaha-ilallāh and died upon Shirk, we also learn from this Hadīth the matter of guiding people is not within our hands it is within the control of Allāh (swt) the role of the Messenger is simply to elucidate the right path to the people but not to convert people, that is in the hands of Allāh (swt). Look at this example, the Messenger tried so hard for his uncle, yet the role of guiding his uncle was not in his hands.

Narrated in Abu Dawūd, that Ali (ra) said to the Messenger (saw) about his father Abu Tālib, 'Your misguided uncle has died' (never even said his dad!) what did the Messenger (saw) say to him In response, 'go and bury him', and didn't prepare for him Janāzah the way we do for Muslims, because the allegiance between the believers is the Dīn we carry and anyone who dies upon Shirk or Kufr we have no firm relationships with them.

The Messenger (saw) said, I have been ordered to fight the people until they say Lā-ilaha-ilallāh and they establish the pray and give the zakāt, if they do such things then their blood becomes protected except by the Hadd of Islām. Imām Nawawi in Sharh Sahīh Muslim said this Hadīth shows that Īmān has a condition of pronouncing it.

Ibn Taymiyah in his Fatāwa stated, the two Shahādahs i.e. Lā-ilaha-ilallāh 'Muhammad ur-Rasūlullah' whoever does not say this by the agreement of all Muslims, is not a Muslim, And the majority of the Ulemā have agreed he is Kāfir, both within the inner and the outer. He continued, those who say it do so with (Qudra) ability, why did he say this, for those who cannot speak that is lifted and is an exception to the rule, and obviously the one who cannot speak the responsibility is lifted from him but you can explain to him in any other way to understand i.e sign language and at the same time he can use sign language to make you understand what he understands by it as well, there are other ways to arrive at the same conclusion.

At the same time we can agree the one who says the statement of Tawhīd is Muslim, the same way by opposite meaning we say the one who speaks statement of Kuffr can be a Kāfir; the way we have Īmān by speech we can have Kufr by speech as well.

[continued on page 34]



Duaa Can Change Divine Decree!

The Prophet (sallaAllahu3alayhiwassallam) said:

"Nothing can change the Divine decree except du'aa'.

(Narrated by Ahmad, 5/677; Ibn Maajah, 90; al-Tirmidhi, 139. Classed as hasan).

The Prophet (sallaAllahu3alayhiwassallam) said:

"Whoever has the gate of du'aa' opened to him, has the gates of mercy opened to him. Allaah is never asked for anything that He gives which is more beloved to Him than being asked for good health and well-being. Du'aa' is beneficial with regard to what has been decreed and what has not been decreed. So, O slaves of Allaah, you must make du'aa'."

(Narrated by al-Tirmidhi, 3548)

The Prophet (sallaAllahu3alayhiwassallam) said:

"No precaution can protect against the decree of Allaah. Du'aa' is beneficial with regard to what has been decreed and what has not been decreed. The du'aa' meets the calamity that has been decreed and wrestles with it, until the Day of Resurrection."

(Narrated by al-Tabaraani, 2/800 (33), hasan).

The Quran on the Origin of the Universe

The science of modern cosmology, observational and theoretical, clearly indicates that, at one point in time, the whole universe was nothing but a cloud of 'smoke' (i.e. an opaque highly dense and hot gaseous composition).¹ This is one of the undisputed principles of standard modern cosmology. Scientists now can observe new stars forming out of the remnants of that 'smoke' (see figures 10 and 11).



Figure 10: A new star forming out of a cloud of gas and dust (nebula), which is one of the remnants of the 'smoke' that was the origin of the whole universe. (The Space Atlas, Heather and Henbest, p. 50.)



Figure 11: The Lagoon nebula is a cloud of gas and dust, about 60 light years in diameter. It is excited by the ultraviolet radiation of the hot stars that have recently formed within its bulk. (Horizons, Exploring the Universe, Seeds, plate 9, from Association of Universities for Research in Astronomy, Inc.)

The illuminating stars we see at night were, just as was the whole universe, in that 'smoke' material. God has said in the Quran:

Then He turned to the heaven when it was smoke... (Quran, 41:11)

Because the earth and the heavens above (the sun, the moon, stars, planets, galaxies, etc.) have been formed from this same 'smoke,' we conclude that the earth and the heavens were one connected entity. Then out of this homogeneous 'smoke,' they formed and separated from each other. God has said in the Quran:

Have not those who disbelieved known that the heavens and the earth were one connected entity, then We separated them?... (Quran, 21:30)

Dr. Alfred Kroner is one of the world's renowned geologists. He is Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany. He said: "Thinking where Muhammad came from . . . I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years, with very complicated and advanced technological methods, that this is the case."² Also he said: "Somebody who did not know something about nuclear physics fourteen hundred years ago could not, I think, be in a position to find out from his own mind, for instance, that the earth and the heavens had the same origin."³

FOOTNOTES:

(1) The First Three Minutes, a Modern View of the Origin of the Universe, Weinberg, pp. 94-105. Back from footnote (1)

(2) The reference for this saying is This is the Truth (videotape). For a copy of this videotape, please visit this page. Back from footnote (2)

(3) This is the Truth (videotape). Back from footnote (3)

Assalamu 'Alaykuna Wa Rahmatullaahi Wa Barakatuhu

I hoOope that the beloved sisters are all in the most whOoolesome of health, relief and Iman InshaAllah.

Akhawati, I just wished to ask a question .. And everyone who answers can and will only benifit herself..... so please.. do pay heed to it:

TommOoroOw...

*The Malaikah ...
will raise our deeds
To The Only One Who Rewards and Accounts...*

So...

*What
did yoOu prepare
of Deeds
for them to carry for you?*

One from the salaf once said:

"The one who performs Muhasabah (accounts himself) before being questioned (by Allah) his interrogation will be little diminished. He will have an answer prepared for the questions that he will be asked. He will see success and feel tranquillity. As for the one who does not perform Muhasabah, his sorrow will be all encompassing. He will remain under disgraced and in hardship on the Day of Resurrection."

And 'Umar bin Al-Khattaab Radiyallahu 'Anh said: "Take account of your deeds before they will be accounted for you (by Allah) and weigh them out before they will be weighed for you."

*AccOount
yourself*

Athabakillah wa hafidhaki...

Another Day; Another Mission

The team lined up ready to hear and obey their coach, they stretch every part of their body maintaining their skills and qualities staying focused for their new mission. The coach steps into the fields to lead his team, with his harshness and sternness he specifies each commandment to his followers, with his skills and arrogance he boasts of his position and with pride and egotism he lines up his team to escort them to their opponents. He discharges a long list in which his opponent's names and details are enlisted. He calls upon one by one his team members, with each member a name is give to monitor and mark every move whether small or big by it's opponent, the coach orders his man to stay close to their opponents and let not one move be made without them to know. He finally delivers his final speech before he discharges his team into the fields:

"O my soldiers! Your mission is one, your goal is one and your opponent is one. Today you have been sent with this mission, to destroy your opponent, today you will bring me good news. I am the one, who is the best of all creations, I am the fire, I am the destroyer of light and I am the exterminator of the children of Adam (as) I am Shaytan and no one can over-rule me. I am Shaytan and you are my soldiers, I order you to fight those men who worship Allah, you are now ready for this mission and to take down your opponents and leave no mercy. Follow their every track and those who they interact with. Be careful to be noticed, as once the opponent recognises your appearance indeed he has a powerful tool to eliminate you.

I have given you 3 missions once you have completed them on your opponent then you are definitely victorious and have crushed your opponent in the midst of the fire. You must complete these three missions: Divert your opponent from Tawheed and bring him closer to me the throne of Taghout. Deter you opponent from Hijrah for Allah and make his Hijrah for me, and finally Daunt your opponent from Jihad for Allah's sake, and make his only jihad for me. Once you have accomplished your 3 goals than indeed rejoice in laughter and amusement as you have slaughtered your opponent. O soldiers of Shaytan – go and do not turn back you are now ready to take them on"

"O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabîluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayâtîn (devils) Auliya' (protectors and helpers) for those who believe not". (Al-A'arâf - 7: 27)

"Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire."
(35: 6)

"The Shaytan will reach you in all aspects of life" (Muslim 2033)

Plentiful Charity

From the morals and manners of the Salaf was that they would practice abundant charity with that was beyond their needs, day and night, secretly and openly. Whoever did not have food or wealth to spend, they would be charitable by sparing the people their harms and by bearing the harms of others.

Allah the Most High said, "Those who spend their wealth by night and day, in secret and in public, shall have their reward with their Lord. On them shall be no fear nor shall they grieve." [Suratul-Baqarah (2):274]

He also said, "You shall not attain piety (birr) until you spend out of that which you love. Whatever good you spend Allaah knows well." [Surah Aali-'Imran (3):92]

'Abdul-'Aziz ibn 'Umair (rahimahullah), said, "Salaat will reach you half the road, fasting lets you reach the door of the king, and charity allows you to enter into the king's company."



He also used to say, "Wealth to us are deposits for generosity."

Their manners was to smile cheerfully at the face of the beggar and not to suspect him. They would always think that he only begged out of dire need.

Sufyan ath-Thawri (rahimahullah), used to be overjoyed if he saw beggar at his door saying, "Welcome to the one who has come to wash my sins."

Fudhayl ibn 'Iyad (rahimahullah), said, "Beggars are such good people! They carry our provision to the Afterlife without payment until they place it on the scale in front of Allah the Most High."

Some Sayings of the Salaf



Yahyâ ibn Mu'âdh (rahimahullâh) said, "Renew your hearts with the remembrance of Allâh because it rushes into forgetfulness."

One of the Salaf used to say, "If you want to be close to Allâh then put an iron wall between yourself and your desires."

One of the Salaf said, "Wisdom is kindled by four things: sorrow after sins, readiness for death, emptiness of the stomach, and accompanying the forsakers of this world."

Al-Hasan al-Basree said, "If you see a man competing with you with regard to this world then compete with him concerning the Hereafter."

One of the Salaf said, "If it can be that no one beats you to Allâh, then do so."

Wuhayb ibn al-Ward said, "If you are able to make sure that no one precedes you in hastening towards Allaah then do so."

Muhammad ibn Yoosuf al-Asbahaanee, the worshipper, said, "If a person hears of another person or knows of another person who is more obedient to Allaah than him, then that should grieve him."

Muhammad ibn Waasi` used to say, "If sins had an odour then nobody would be able to sit with me."

Interceding for a Good Cause

"Whosoever intercedes for a good cause will have the reward thereof."

[Soorah an-Nisa (4): 85]

Ibn Katheer (rahimahullah) said, Also, Mujahid said, "This Ayah was revealed with regards people's interceding on behalf of each other. "Whoever intercedes to fulfill a matter that produces Khayr (all that which is good and righteous), he (or she) will gain a reward for it." When one intercedes on behalf of his brother, and when his intercession is accepted, he will gain two rewards, one for the Khayr that his brother has received, for which he was the reason, and one reward similar to the reward of those in authority, or the reward of the person who has received, accepted and then fulfilled the intercession.

Abu Baradah Ibn Abi Baradah said, "Abu Baradah, my grandfather, informed me that his father, Abu Musa, said that the Prophet *salla Alaho alayhi wasalaam* said, "The believer to the believer is like the building which parts support each other," he then joined between his fingers.

Further, the Prophet *salla Alaho alayhi wasalaam* was once sitting down, when a man came asking for his need to be fulfilled. The Prophet *salla Alaho alayhi wasalam* then turned his face towards us, saying, 'Intercede, and you will gain the reward, and Allah will then decide what He will by the tongue of his Messenger."

This Hadeeth means, "If someone asks me for a certain need, intercede with me on his behalf, for you will gain a reward for this. Then, Allah wills what His Messenger will decide (and then do) with regards to fulfilling this need, for this is entirely tied to Allah's will."

Also, Ibn Hajar commented, "This Hadeeth encourages working the good deeds and bringing about the Khayr any way one can. It also encourages interceding with the authorities to relieve hardships, and encourages helping the weak. This is because not everyone is able to reach the authorities, or is able to meet those in authority, or is able to express his need, so that those in authority understand his need. This is why the Messenger of Allah *salla Alaho alayhi wasalaam* did not hide (inside his home or a palace, so that ordinary Muslims can approach him at any time for their needs)." [Saheeh al-Bukhari]

Reflecting on Death

As we know we should remember death often and reflect about it and prepare for the next life. We know that death is certain and it will come for each and everyone of us. But the question is, in what state? Have we prepared for the long journey?

Whenever we travel somewhere we pack a huge bag, your mom gives you food enough for a big family, your stressed and the only thing on your mind is your trip.

But how much have we prepared for our final journey? Are we really prepared? Did we pack a whole bag of good deeds, and did we make a lot of food for the heart [thikr] to be ready for our trip?

We all know people who have left this dunya, some closer than others. Your heart longs after meeting them again. But have you ever thought about how you will meet that person, and where?

Think about one person you know who have left this dunya and know for sure that you will meet this person again either in:

1-Jannah: where those who love each other will meet "In the Gardens of delight (Paradise), Facing one another on thrones" [As-saffat,44-45]. You will enter with what you have earned and raced to reach. You will run for the meeting while your still in dunya you long after following this righteous brother/sister and wish to meet them. This meeting will take place on pulpits of light made for them only. The prophets and shuhadaa' would wish the same as it was mentioned in a hadeeth.

2-Jahannam: what an evil abode! Regret, sorrow and punishment. The day when you will regret but for no good, it would be too late to regret and wish you never knew that person.

"And (remember) the Day when the Zalim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad SAW). "Ah! Woe to me! Would that I had never taken so-and-so as a friend!" [Al-Furqaan, 27-29]

"It will profit you not this Day (O you who turn away from Allah's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarin) in the punishment." [Az-Zukhruf, 39]

3-That you would be in jannah and he/she would be in jahannam! You will look at him and feel sorry for what he's going through. The cover is lifted between you and if it wasn't that Allaah made you recognize him, you wouldn't because of the colour and the changes that happened to him.



You would call him: "And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allah is on the Zalimun (polytheists and wrongdoers, etc.)," [al-A'raaf.44]

What a vision that would burn you heart from pain, sorrow and regret.

"And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!" [Ghaafir 49-50]

4-That you are in jahannam while they are in jannah: you look at them and what blessings they received. You would ask him and beg from him while you feel the fire on your back. You call him and those with him in jannah, "And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden to the disbelievers." [al-A'raaf.50]

but

"Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make." [al-Jaathiyah,21]

SubhanAllah have you ever thought about that? Have you thought about how few deeds you have, and your sins, how many they are? What if you stand on judgement day, and you realize "I will end in jahannam", is there anyone who would help you? Share some of their deeds with you? Feel sorry for you? Or will everyone be nafsy nafsy?

Imagine this in front of you! How much would you regret that day? And how many people would you run to and scream "Forgive me for backbiting you I don't have enough hasanat"?? forgive me for this and that, who would help you on that day? The day where even the prophets would say nafsy nafsy! Would your tears help you? Your regret? What would help you?

"Answer the Call of your Lord (i.e. accept the Islamic Monotheism, O mankind, and jinns) before there comes from Allah a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds)." [ash-shua'raa', 47]

That day you would know your results!

Imagine yourself running to the gates of paradise and they'd be closed right at your face! (if you would get that far)

May Allaah save us from the punishments of jahannam and enter us the gardens of jannah..Ameen!



Umm Saalih

A Grandmother who memorized the
Quran at Eighty Two Years Old

As Read by Dr. Salah Al Saleh

Al-Hamdulillaah (All-Praise is due to Allah), the One Who said (what means): "And in truth We have made the Qur'aan easy to remember; but is there any that remembers?" Surah 54: 32

Many all over the world memorize the Qur'aan, and it is not strange to see the youth memorizing the Noble Qur'aan and an early age. Al-Hamdulillaah, the One who made the Qur'aan easy for remembrance, had made it easy for Umm Saalih age 82. In an interview with Umm Saalih, she was asked the following questions:

Q1: "What was the reason that drove you to memorize the Qur'aan after so many years?"

She said, "I always hoped to memorize the Qur'aan from the time I was young. My father always used to invoke Allaah for me to become one of the memorizers of the Qur'aan, like himself and like the elder brothers of my family who memorized it. So I memorized in the beginning about three parts and then after I completed the age of thirteen, I got married and became busy with the household and the children. After I had seven children, my husband died. They (the children) were all young so I took the time to raise them and educate them, and then after they grew up and got married, I had more time for myself. Therefore, the first thing I directed myself to focus upon was the Qur'aan.

Q2: "Tell us about your journey with the Noble Qur'aan."

She said, "My younger daughter was going to high school and she was the closest of my children to me and the most beloved, because she stayed with me after her older sisters got married and got busy with their lives, and because she was a quiet girl, upright, loving, and good. In addition, she was interested in learning the Noble Qur'aan, and her teachers encouraged her.

Furthermore, she was very enthusiastic and always told me of many women who were driven by this great motivation to memorize the Qur'aan, and this is where I started."

Q3: "Tell me about your way of memorization."

She said, "We assigned ten verses (meaning her and her daughter who was going to high school). So each day after Asr, we used to sit together. She reads and I repeat after her three times. Then she explains the meaning to me, and after a while, she repeats that three times. On the next morning, she repeats them to me before she goes to school.

She recorded also the recitations of Ash Shaykh al Husary, Rahimuhullaah, repeating each verse three times and thus I continued to listen most of the time. Therefore, the next day we would go to the next ten verses if my memorization was good. Otherwise, we would postpone taking additional verses until the day after. Moreover, we assigned the day of Friday to review the memorizations of the entire week. And this was the journey from the beginning."

Then she said, "Over four years and a half, I memorized twelve juz" according to the way I described to you. Then this young daughter got married. When her husband knew of our task concerning the memorization, he rented a house close to me, close to my house, so that he could allow the continuation of the memorization. In addition, he, May Allah reward him used to encourage us and sometimes sit with us listening, explaining and teaching.

Then after three years of her marriage, my daughter got busy with the children and the household and our schedule was interrupted, but that did not make her give up. To the contrary, she sensed that my eagerness for the memorization was still established so she looked for a special good teacher to continue the journey under her supervision. So, I completed the memorization by the success of Allaah and my daughter is still working to finish the memorization of the Glorious Qur'aan. She has a little left, In Shaa Allaah Ta'aala.

Q4: "This motivation of yours, did it have an effect on other women around you?"

She said, "It really had a good strong effect. My daughters and stepdaughters were all encouraged and worked on learning and teaching the Qur'aan to their children and learning it themselves.

Q5: "After finishing the Noble Qur'aan, don't you think about working on memorizing hadith?"

She said, "Now I have memorized ninety hadith and In Shaa Allaah I will continue the journey. I depend, in my memorization, upon the tapes and upon the Qur'aan radio station. At the end of each week, my daughter comes and checks for me the memorization of three hadith, and I am trying now to memorize more.

Q6: "Over this period of memorization of the Qur'aan, did your life change? Was it affected in one way or another?"

She said, "Yes, I went through a major change and I tried always, all praise is due to Allaah, to obey Allaah before I started the memorization. However, after I started the task of memorization, I began to feel a self-comfort, a great self-comfort and all worries began to move away from me. I even reached the stage of freeing myself from all these excessive worries concerning fearing for the children and their affairs, and my morale was boosted.

I had a noble objective to work for and this is a great Ni'mah (Favor) from Allaah . upon me, since we know that some women, when they get old and they do not have a husband, and their children got married, may be destroyed by the empty time, thoughts, worries, and so forth. But, AlHamdulillaah, I didn't go through this and I made myself busy with a great task and a great objective.

Q7: "Didn't you think at one point, to join one of the circles focusing on teaching the Noble Qur'aan?"

The answer was, "Yes, some of the women suggested this to me, but I am a woman who got used to staying at home, and I don't like to go out everyday, and Al Hamdulillaah, my daughter sufficed me from all difficulty and I was so happy while I was learning from her. My daughter had set an example in goodness and righteousness which we rarely find in our days.

She started this task and journey with me while she was an adolescent and this is a critical age many people complain of. She used to pressure herself so that she could have spare time to teach me, and she used to teach me with kindness and wisdom. Her husband was a good help to her and he exerted a lot of effort. I ask Allaah . to give them success and to bring their children up on uprightness."

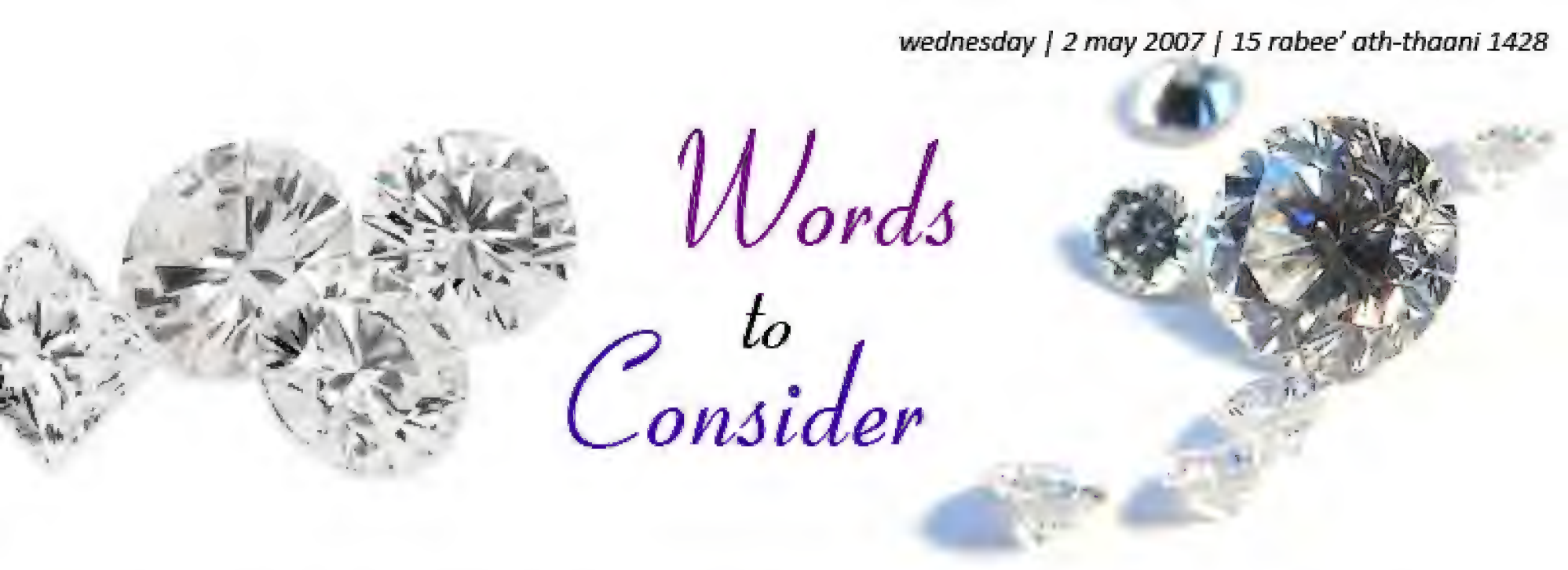
Q8: "What do you say to a woman of your age who wishes to learn and memorize the Qur'aan yet she is worried about it and feeling unable to?"

She said, "I say to her there shall be no despair with the firm, sincere and truthful determination. Begin with sincerity, firm determination and dependence on Allaah at each time. And remember that at this age you should have the time for yourself. However, do not use your time to only go out or to sleep and so forth. Rather, busy yourself with righteous work.

Q9: "Now what would you say to a woman who is still young? What would you advise her?"

She, may Allaah preserve her, said: "Preserve Allaah and He will preserve you. Make use of the favor of Allaah bestowed upon you from health and ways and means of comfort. Use that to memorize the Book of Allaah. This is the light which enlivens your heart, your life and your grave after you die.

And if you have a mother then exert the effort to teach her, and there is no better favor upon a mother than one of her righteous children aiding her to be close to Allaah."



Words to Consider

Consider, May Allâh have mercy on you, the admonition and the lesson contained in what Ibn Abee Haatim ar-Raazee narrates, he said: I entered into Damascus upon the students of hadîth and I passed by the circle of Qaasim al-Joo'ee. I found a group sitting around him and he was speaking. Their appearance amazed me and I heard him saying:

'Seize the benefit of five things from the people of your time:

- when you are present you are not known;
- when you are absent you are not missed;
- when you are seen your advice is not sought;
- when you say something your saying is not accepted;
- and when you have some knowledge you are not given anything for it.

I also advise you with five things:

- when you are treated unjustly then do not behave unjustly;
- when you are praised then do not become happy;
- when you are criticised do not be upset;
- when you are not believed then do not become angry;
- and if they act deceitfully towards you do not act deceitfully towards them.'

Ibn Abee Haatim said: So I took that as my benefit from Damascus.

The reason to why I posted this is because of the hidden words, yet the most important ones we need to understand: when you are criticised do not be upset. I only wish to say this due to my concern for you, pls if anyone criticize u, regardless of how - may it be in a really harsh manner, or in a really beautiful one - take the advice, ponder about it, accept it and then act upon it. A woman entered Jahanam because of a cat she was careless about, so pay heed to the golden raindrops you are blessed with. And don't be blinded by the manners of people. Even the ugliest people in behaviour are indeed a Rahmah for you when they criticize you.

May Allah subhanah guide us all.



The Seven Blessings Of a Martyr

It was reported in the hadeeth of al-Miqdaam ibn Ma'di Karb that the Prophet (peace and blessings of Allaah be upon him) said:

"The martyr (shaheed) has seven blessings from Allaah:

1. He is forgiven from the moment his blood is first shed.
2. He will be shown his place in Paradise.
3. He will be spared the trial of the grave.
4. He will be secure on the Day of the Greatest Terror (The Day of Judgement).
5. There will be placed on his head a crown of dignity, one ruby of which is better than this world and all that is in it.
6. He will be married to seventy-two of al-hoor al-'iyn.
7. And he will be permitted to intercede for seventy of his relatives."

(Narrated by al-Tirmidhi, who said it is a hasan hadeeth. Also narrated by Ibn Maajah in al-Sunan, by Ahmad, by 'Abd al-Razzaaq in al-Musannaf, by al-Tabaraani in al-Kabeer, and by Sa'eed ibn Mansoor in al-Sunan)

Note: According to another report, the martyr has six blessings from Allaah. According to other reports (the number is) six, or nine, or ten.

May Allah bless us all with martyrdom. Ameen



"Each verse is like a date: the more you chew it..."

1 - The Messenger of Allah said:

"Whoever wants to love Allah and His Messenger, then let him read the Mushaf."

['Sahih al-Jami'; # 6289]

2 - Ibn 'Abbas narrated:

"al-Walid bin al-Mughirah (a polytheist) came to the Messenger of Allah. The Messenger of Allah recited the Qur'an to him, and al-Walid seemed to become affected and softened by it. Abu Jahl came to know of this, so, he came to al-Walid and said: "Don't you see that your people are collecting charity for you?"

He said: "And why is that?"

Abu Jahl replied: "So that they can give it to you, as they see that you went to Muhammad to get some of his food."

al-Walid said: "Quraysh knows that I am of the wealthiest of its sons."

Abu Jahl said: "So, say to Muhammad something that would convince your people that you oppose him."

al-Walid replied: "And what can I possibly say? There is not a single man who is more knowledgeable of poetry or prose than I, or even that of the Jinn, and by Allah, what he says bears no resemblance to these things. By Allah, what he says has a sweetness to it, and a charm upon it; the highest part of it is fruitful and the lowest part of it is gushing forth with bounty; it dominates and cannot be dominated, and it crushes all that is under it."

[Reported by al-Hakim in 'al-Mustadrak' (2/506-507) and at-Tabari in 'Jami' al-Bayan' (29/156), and it is authentic]

3 - Jubayr bin Mut'im said:

"I heard the Messenger of Allah recite 'at-Tur' in the Maghrib prayer, and when he got to the verses {"Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? No, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?"} [at-Tur; 35-37], my heart wanted to fly from my body out of awe."

['Tafsir Ibn Kathir'; 4/309]

4 - 'Uthman bin 'Affan said:

"If our hearts were truly pure, we would never get enough of the Words of our Lord, and I hate that one day passes with me not looking in the Mushaf."

['al-Bidayah wan-Nihayah'; 7/215]

5 - Ibn Abi Mulaykah narrated:

"Ikrimah bin Abi Jahl used to press the Mushaf to his face and cry, saying: "The Book of my Lord! The Words of my Lord!"

[Reported by 'Abdullah bin al-Mubarak in 'al-Jihad'; # 56]

6 - Bishr bin as-Sirri said:

"Verily, each verse is like a date: the more you chew it, the more of its sweetness is released." Abu Sulayman heard this and commented: "True. It is the case with one of you that if he begins one chapter of it, he wants to read it to the end."

['al-Hadith fi 'Uloom al-Qur'an'; p. 70]

Translated by Abu Sabaayaa



Nasrullahi Qareeb

So...Nations...Empires...
they are of 2 types.

1st type

the similatude of this nation..is like smoke...
it rises, high and mightly...and then...it disappears... or..it is like the foam of the sea...
large in quantity...but useless, and it too, inevitably disapears

2nd type

on the other hand, we have a Nation which is not like the foam on the sea...no no
no rather it is like the Sea itself (in regards to its ideology/philosophy) it has a solid concrete foundation.

Collapse of an Empire

Now, if the first nation was to fall, how could it ever raise again?!

HAVE YOU EVER SEEN SMOKE REASEMBLE AFTER IT HAS DRIFTED APART, and create something of substance like it was in the first place? No, never, and similarly, these nations, with their weak, (if not non-existent) foundations, when these nations crumble, (as they always do), they are never able to come back. Unless they change their foundations, and emerge in a different form. They are like a tower of playing cards... magnificent from a distance but feeble at a closer inspection...

And the second nation. If it is to fall, to collapse, it can never be fully destroyed...the base of this nation is so solid and secure... that it is always able to regain its footing and raise high and supreme again. However, it should be noted, that when this second nation is down...SubhanAllah..WHEN IT IS DOWN...it can resemble the rubbish that floats on the ocean...

And so...

we might be like the foam today but I wanted to help you understand and remember, that our nation is not one that can be subdued for long. our men will not be women, generation after generation but rather, through our own sins, and Allah's wisdom Our nation will sink...but only to raise again.

The issue was NEVER
HOW will we raise again?
HOW will be beat the Kuffar?
HOW will we ever gain victory?

But rather the issue has always been
WHEN we raise again, what role will you have played?
WHEN we beat the Kuffar, did you participate?
WHEN we gain victory, will you have a share of it?

and so, i remind you of a time thats not so different to now...

Or do you think that you will enter Paradise without such (trials) as came to those who passed away before you?
They were afflicted with severe poverty and ailments and were so shaken
that even the Messenger and those who believed along with him said,
"When (will come) the Help of Allah?"
Yes! Certainly, the Help of Allah is near!
[2.214]

The Help of Allah is NEAR....

THE CONDITIONS OF LA ILAAHA ILAA ALLAHAH

[continued from page 18]

The Second Condition: Declaring Disbelief in Tāghūt

One of the essential conditions to have the correct Tawhīd is to declare Kufr and disassociation from all types of Tāghūt. There can be no Īmān in one's heart except after declaring disbelief inwardly and outwardly to the Tawagħhīt.

"Whoever rejects evil and believes in Allāh has grasped the most trustworthy hand-hold, that never breaks." [EMQ al-Baqarah 2:256]

The 'trustworthy hand-hold' here means the testimony that there is no god but Allāh (swt), as stated by the scholars of knowledge and Tafsīr (explanation). The above ayah shows that whoever declares disbelief in the Tāghūt then follows this by declaring Īmān (belief) in Allāh (swt) they are those who have attained the trustworthy hand-hold i.e. the Shahādah.

And conversely, regarding the person who does not declare disbelief in Tāghūt even if they go on to declare belief in Allāh (swt), they have not fulfilled its conditions and cannot be said they have '...grasped the most trustworthy hand-hold...'.

It is easy to worship Allāh (swt) and people do not find much problem with this. But when you tell them to declare disbelief in Tāghūt, they find this matter very difficult. In fact, most of the problems we find today is due to the ability or not, to do Kufr-bit-Tāghūt. In their hearts they combine between believing in Allāh (swt) and also believing in Tāghūt, the one who has belief in Allāh (swt) and belief in Tāghūt, he cannot be Muwaḥhid, and we can even say he is not a Muslim.

It is reported in the Tafsīr of Ibn Kathīr in relation to the above verse, "This means whoever rejects the false rivals (andād) to Allāh (swt), the idols (awthān) and everything that the Shaytān calls people to worship besides Allāh (swt) and then makes Allāh (swt) the only One worthy of worship in all matters, and bears witness that there is no god but Allāh (swt) he has 'grasped the most trustworthy hand-hold' meaning that he has become firm upon the best and the straight path and he has come to grasp the Dīn from its strongest way. The use of the word hand-hold indicates something that is fixed, will not ever break which has been tied firmly. Mujāhid said that the hand-hold is Īmān (true belief). Sa'īd bin Musayab and Al-Dahāk said that the hand-hold means there is no god but Allāh (swt)."

"For We assuredly sent to each nation an apostle, (with the Command), 'Worship Allāh, and shun the Tāghūt.'" [EMQ Surah an-Nahl 16:36]

This was the work of the Prophets and the Messenger throughout the different ages and subsequently this must also be the message of those who claim to tread upon and follow their methodology and path in calling to Allāh (swt).

In a Sahīh hadīth it is reported that the Prophet (saw) said, "Whoever says there is no god but Allāh and rejects and disbelieves all that is worshipped besides Allāh (swt): his wealth and blood will be protected and his account will be with Allāh (swt)." [Muslim, Tabarāni]

When the Prophet (saw) said, 'And disbelieves in all that is worshipped besides Allāh (swt)', that infers the condition of Kufr-bit-Tāghūt. Someone may say that the first part of the Shahādah already contains the condition of Kufr-bit-Tāghūt in the form of negation when one says, 'there is no god,' so why would the Prophet (saw) stipulate this condition twice as in the above hadīth?

My answer is that the Prophet (saw) did such to confirm the importance of the matter and explain it accordingly as Shaykh Muhammad bin Abdul Wahab explained in his Majmou'at-Tawhīd, "To declare disbelief in all objects of worship other than Allāh (swt) is proof of negation. One's wealth and blood cannot become protected except by doing so. If a person has any doubt or hesitation regarding this then his wealth and blood will not be protected... Know that a person can only remain a true believer except by declaring disbelief in Tāghūt and the evidence for this is when Allāh (swt) says, 'Whoever rejects evil and believes in Allāh has grasped the most trustworthy hand-hold.'"

Someone may ask, 'What is the wisdom behind placing the aspect of negation before confirmation in the statement of the Shahādah?'

I answer that there are a number of different wisdoms behind placing the negation prior to confirmation in the Shahādah and some of these are as follows:

A) The person who is not careful in implementing the negation prior to the affirmation may be afflicted with worshipping Allāh (swt) and by worshipping the Tāghūt at the same time or by having Shirk and Tawhīd at the same time. And in so doing, is following the religion of the Mushrikīn (idol worshippers) who combine between worshipping Allāh (swt) and others besides Allāh (swt) concurrently. Despite believing in Allāh (swt) they remain Musrikūn as Allāh (swt) said regarding them,

"Most of those who believe in Allāh (swt) do not do so except with associating (other as partners) with Him." [EMQ Surah Yusuf 12:106]

B) Failing to comply with the negation before affirmation would lead to all of one's actions to be rejected and redundant in the Hereafter. If one began to worship Allāh (swt) without firstly rejecting all other false deities, then one will also be performing all manner of Shirk actions in addition to their actions of obedience to Allāh (swt). And as we mentioned before, by performing Shirk all actions are consequently rejected and prevents its companion from any benefit. Therefore the one who prays, fasts and performs the hajj, if he does so before declaring disbelief in the Tāghūt and disassociation from it, such actions of worship will not benefit him one iota and he will be amongst the regretful people in the Hereafter. [scary! nas'al Allah al-'aafiyah!]

[continued on page 43]

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The Donkey

The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.

Surah Al-Jumu'ah 62:5

Admonishing the Jews

Allah the Exalted admonishes the Jews who were entrusted with the Tawrah and were ordered to abide by it. However, they did not abide by it, and this is why Allah resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrah; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrah. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allah the Exalted said in another Ayah,

(They are like cattle, nay even more astray; those! They are the heedless.) (7:179), and said,

How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.

Reference: Tafsir ibn Kathir (abridged) English version.

Purification of the Soul: The Types of Heart

Compiled from the works of Ibn Rajab Al-Hanbali, Ibn Al-Qayyim Al-Jawziyya, and AbuHamid Al-Ghazali

Just as the heart may be described in terms of being alive or dead, it may also be regarded as belonging to one of three types;

The Healthy Heart

"On the Day of Resurrection, only those who come to Allah with a healthy heart will be saved. Allah says:

"The Day on which neither wealth nor sons will be of any use, except for whoever brings to Allah a sound heart."

[Quran 26:88-89]

In defining the healthy heart, the following has been said: "It is a heart cleansed from any passion that challenges what Allah

commands, or disputes what He forbids. It is free from any impulses which contradict His good. As a result, it is safeguarded

against the worship of anything other than Him, and seeks the judgment of no other except that of His Messenger (peace be

upon him). Its services are exclusively reserved for Allah, willingly and lovingly, with total reliance, relating all matters to Him, in

fear, hope, and sincere dedication. When it loves, its love is in the way of Allah. If it detests, it detests in the light of what He

detests. When it gives, it gives for Allah. If it withholds, it withholds for Allah.

Nevertheless, all this will not suffice for its salvation until it is free from following, or taking as its guide, anyone other than His

Messenger (peace be upon him). A servant with a healthy heart must dedicate it to its journey's end and not base his actions

and speech on those of any other person except Allah's Messenger (peace be upon him). He must not give any precedence to any

other faith, words or deeds over those of Allah and His Messenger, may Allah bless him and grant him peace. Allah says:

"Oh you who believe, do not put yourselves above Allah and His Messenger, but fear Allah, for Allah is Hearing, Knowing."

[Quran 49:1]

The Dead Heart

This is the opposite of the healthy heart. It does not know its Lord and does not worship Him as He commands, in the way which

He likes, and with which He is pleased. It clings instead to its lust and desires, even if these are likely to incur Allah's displeasure

and wrath. It worships things other than Allah, and its love and its hatreds, and its giving and its withholding, arise from its

whims, which are of paramount importance to it and preferred above the pleasure of Allah. Its whims are its imam. Its lust is its

guide. Its ignorance is its leader. Its crude impulses are its impetus. It is immersed in its concern with worldly objectives. It is

drunk with its own fancies and its love for hasty, fleeting pleasures. It is called to Allah and the akhirah from a distance but it

does not respond to advice, and instead it follows any scheming, cunning Shaytan. Life angers and pleases it, and passion makes

it deaf and blind (1) to anything except what is evil. To associate and keep company with the owner of such a heart is to tempt

illness: living with him is like taking poison, and befriending him means utter destruction.

The Sick Heart

This is a heart with life in it as well as illness. The former sustains it at one moment, the latter at another, and it follows which-

ever one of the two manages to dominate it. It has love for Allah, faith in Him, sincerity towards Him, and reliance upon Him,

and these are what give it life. It also has a craving for lust and pleasure, and prefers them and strives to experience them. It is

full of self-admiration, which can lead to its own destruction. It listens to two callers: one calling it to Allah and His Prophet

(peace be upon him) and the Hereafter; and the other calling it to the fleeting pleasures of this world. It responds to whichever

one of the two happens to have most influence over it at the time. The first heart is alive, submitted to Allah, humble, sensitive,

and aware; the second is brittle and dead; the third wavers between either its safety or its ruin.

References

1. It has been related on the authority of Abud-Darda that the Messenger of Allah (pbuh) said, "Your love for something that

makes you blind and deaf." Abu Dawud, Al-Adab, 14/38: Ahmad, Al-Musnad, 5/194. Classified as hasan.

Strangers

by Imam ibn ul Qayyim al Jawziyyah

"Islam began as something strange, and it shall return to being something strange, so give glad tidings to the strangers."

The Meaning of "Strangeness"

Many times in many situations the people that follow the religion of Allah feel a sense of not belonging, of being out of place, of not fitting in, and, in other words, of being strange. This feeling could occur in a gathering of non-Muslims, but, unfortunately, this feeling sometimes also occurs when one is with his fellow Muslims. A person sees his brothers and sisters doing acts that are contrary to Islam, or taking part in innovations that sometimes even border on kufr (apostasy), yet he feels that he does not have enough power or courage to stop them in these acts. Some brothers and sisters, especially if they do not have enough taqwa or Islamic knowledge, sometimes buckle under the pressure of their peers and join in these acts, knowing that this is not what Allah wants them to do. However, feeling helpless, since it seems that they are alone in their ideas and without any support to help them do what is right, they succumb to such pressures.

These brothers and sisters, may Allah have mercy on them, should take consolation in the verses of the Qur'an and the many statements of the Prophet (peace be upon him) describing this very situation of strangeness that they feel.

Why Have They Been Called "Strangers"?

Allah says in the Qur'an, "If only there had been, in the generations preceding you, people having wisdom, prohibiting others from evil in the earth; except a few of those whom we have saved from among them." (Hud 116).

This verse speaks of the few people on earth, the "strangers", who prohibit mankind from evil. These are the same people the Prophet (peace be upon him) spoke about when he said, "Islam began as something strange, and it shall return to being something strange, so give glad tidings [ar. Tooba. This is a tree in Paradise. So the Prophet (peace be upon him) is giving the good news of Paradise to these strangers.] to the strangers." It was asked, "Who are those strangers, O Messenger of Allah?" He replied, "Those that correct the people when they become corrupt." [Reported by Abu Amr al-Dani, from the hadith of ibn Masoud. It is authentic according to al-Albani. Another narration says, "Those that correct my sunnah which has been corrupted by the people after me."] In another narration he said in response to the same question, "They are a small group of people among a large evil population. Those who oppose them are more than those who follow them." [Reported by ibn Asaakir. It is authentic according to al-Albani.]

These praiseworthy people are called strangers since they are a small minority among mankind. Thus, Muslims are strangers among mankind; the true believers are strangers among Muslims; and the scholars are strangers among the true believers. And the followers of the Sunnah, those that clear themselves from all peoples of innovation, are likewise strangers.

In reality, however, their strangeness is only because they are the minority and it is not because their actions and beliefs are strange. This is what Allah says in surah al-Anaam, "And if you obey most of the people on Earth, they will lead you astray" (al-Anaam 116). Allah also says, "And most of mankind will not believe, even if you (O Muhammad) desire it eagerly" (Yusuf 103); "And truly, most of mankind are rebellious and disobedient (to Allah)." (al-Maidah 49); "But nay, most of mankind are ungrateful" (Yusuf 38). Therefore, Allah, the all-Knowing Creator, knows the most of mankind will not follow the truth. Instead, only a small group of people will be set apart that truly and correctly believe in Him, the strangers from among mankind.

The strangers in belief, however, and the strangers in character and actions are in reality the majority of mankind, for they are strange to Islam and to the laws that Allah has revealed. Thus we see that there are various types of strangeness, of which some are praiseworthy, some are blameworthy and some are neither praiseworthy or blameworthy. We will discuss these various categories separately below.

The Various Types of Strangeness

You should know, may Allah have mercy upon you, that strangeness is of three types:


The first type of strangeness is the strangeness of the "People of Allah and the People of His Messenger" (peace be upon him), which we mentioned previously. This strangeness is a praiseworthy strangeness, as it has been praised by Allah and His Messenger (peace be upon him). Therefore, this kind of strangeness should be sought and its people must be supported. This strangeness occurs in different times, in different places, and among different peoples. These strangers, then, are the true "People of Allah" for they do not worship ought save Him, and they do not take support from any path except the path of the Prophet (peace be upon him), and they do not call to anything except that which has been brought by the Prophet (peace be upon him). These are the people who left mankind when they (the strangers) were in need of them the most. For, on the Day of Judgment, when all other groups will go with that which they used to worship, they will stay in their places. It will be said to them, "Will you not go as the other people have gone?" They will answer, "We had abandoned the people (in this life), and we were more in need of them then we are today, and we will wait for our Lord whom we used to worship." [Recorded by al-Bukhari and Muslim]

Thus it is apparent that this strangeness does not cause its bearer any discontent. Rather it is a comforting strangeness, a solace to the believers. This is because he knows that his helpers are Allah, His Messenger and those who believe. [This is a reference to verse 55 of surah al-Maidah], even if all of mankind left and abandoned him. These strangers are again described in a hadith narrated by Anas ibn Malik, in which the Prophet (peace be upon him) said, "It is possible that a disheveled, dusty person, with not many belongings [Literally, "with two headdresses"], who is not noticed among the people, if he asks of Allah, Allah will fulfill his prayer." [Reported by at-Tirmidhi and al-Hakim. Al-Albani said it is authentic.] Al-Hasan al-Basri [a very famous Follower – tabi` - known for his piety, asceticism and knowledge] said, "A believer is a stranger in this world, he is never afraid of its humiliation, and he never competes for its glory. The people are in one situation and he is in a different situation. The people are content with him, yet he is in turmoil [Literally, "tired"] with himself."

From the characteristics of these strangers that the Prophet (peace be upon him) described is the holding on to the sunnah of the Messenger (peace be upon him), even if the people abandon it. They, the strangers, leave all the innovations that their people invent, even if such practices should be common among them. They also stick to tawheed, even if the people corrupt it with shirk. They do not ascribe themselves to anything besides Allah and His Prophet (peace be upon him); they do not, that is, ascribe themselves to a shaikh, tariqah, particular madhhab or a group of people. They are dedicated only to Allah, with their sincere worship of Him and Him alone, and to His Prophet (peace be upon him), by following the path that he followed. These are the people who grasp the glowing hot embers [A reference to the hadith that is to follow], even though most of mankind - nay, all of them - blame them for this. This is the meaning of the statements of the Prophet (peace be upon him) alluding to the fact that they stick to his sunnah, even if the people corrupt it.

Allah, all praise be to Him, sent His Prophet (peace be upon him) when mankind followed different religions, for there were those who worshipped rivers and trees, and there were those who worshipped idols, and there were Christians, Jews and Zoroastrians. Islam, when it first appeared among these people, was strange to them. If a person from among them accepted Islam and followed the call of Allah and His Prophet (peace be upon him), he would be shunned by his family and his tribe. He would live the life of a stranger among his people. Eventually, however, Islam spread far and wide. The Muslims became stronger and stronger, so much so that the strangers were those that did not accept the teachings of the Prophet Muhammad (peace be upon him).

But, alas, Satan deceived mankind again. People took to the ways that their forefathers, who had accepted Islam, had abandoned until, finally, Islam became strange again, just like it had started and just like the Prophet (peace be upon him) had foretold. Nay, indeed, rather the true Islam - that which the Prophet (peace be upon him) and his Companions were following [this is a reference to the reply that the Prophet (peace be upon him) gave when asked what the characteristics of the "Saved Group" were] has become even stranger to the people than when it initially appeared, even though its outward signs and external relics are well known and widespread. [This is what ibn al-Qayyim, wrote in the 8th Century of the Hijrah, wrote. Imagine our situations six centuries after him. May Allah protect us.]



How can it not be so, when these strangers are only one group among seventy-two others [the Prophet (peace be upon him) said in an authentic hadith that this Ummah would divide into seventy-three groups, all of which would go to Hell except the one Saved Group.], each of which follows its own desires and takes its passions as gods? Those are the groups that base their teachings on doubts and innovations and whose sole purpose is the gratification of their own desires. Thus, the group whose goal is to achieve the pleasure of Allah by following the path of His Messenger (peace be upon him) will be the strange one among all of the other groups.

This is why the true Muslims - those that adamantly cling to the Sunnah - will have the reward of fifty Companions. When the Prophet (peace be upon him) was asked about the verse, "O you who believe! Take care of your own selves. If you follow right guidance, no harm can come to you from those who err" (al-Maidah 105), he said, "Nay indeed, order good and forbid evil until you see stinginess being obeyed, and desires being followed, and this world preferred [over the next], and each person being deluded by his own opinions. Then take care of yourself and leave the common people. For indeed, after you there will be days of patience, where patience will be like holding on to glowing embers. Whoever is able to do this will have the reward of fifty people that do like him." They asked, "O Messenger of Allah, the reward of fifty of them?" He replied, "The reward of fifty of you" [Recorded by al-Tirmidhi and Abu Dawud with a weak chain but it has supporting evidence. Al-Albani calls it sahih. See al-Sahiha, #957]. This reward is due to his strangeness among the people.

So, if the believer whom Allah has blessed with wisdom and knowledge wants to tread upon this path, the path of Allah, then let him be prepared to resign himself to the life of a stranger among his people, just like his predecessors who accepted Islam were treated by the people. For indeed, he will be a stranger in his beliefs, because his people have corrupted their beliefs. He will be a stranger in his religion, due to what the people have done to it. He will be a stranger in his manner of praying, because the people are ignorant of the prayer of the Prophet (peace be upon him). He will be a stranger in his ordering of good and prohibiting evil, for the people have taken what is evil as good and they have abandoned what is good as evil. In short, then, he will be a stranger in all his matters of this world and the Hereafter, calling to the path of Allah and withstanding the harm of all those that go against him.

As for the second type of strangeness, then know, O reader, that this strangeness is the blameworthy strangeness, for its people are the evil sinners, the ignorant and the arrogant of mankind. Their strangeness is due to their refusal to follow the correct and straight path of Allah. This strangeness is the strangeness of not conforming to the religion of Islam and, as such, it will remain strange even if its followers are numerous, its power is strong and its existence is widespread. These are the strangers to Allah. May Allah keep us from becoming one of them.

The third category of strangeness is, in essence, neither praiseworthy or blameworthy. It is the strangeness that a traveler experiences when he travels to a different country, like a person who lives in a place for a short period of time, knowing that he has to move on. One aspect of this strangeness is that all of us, whether we realize it or not, are strangers in this world, for we will all go one day to our permanent abode in the Hereafter. This is the meaning of the hadith of the Prophet (peace be upon him) when he told Abdullah ibn Umar, "Live in this world as though you are a stranger or a wayfarer." Thus, this category of strangeness has the potential to become a praiseworthy strangeness if we realize the meaning of this statement of Allah's Messenger (peace be upon him).

We pray that Allah bless us to be Muslims, knowledgeable and pious, and that He forgive us our sins and bless us with His Mercy.

Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute to Him And Peace be on the Messengers. And all Praise and thanks be to the Allah, the Lord of the Worlds.

How Will It Be On The Day Of Judgement When They Will Be Thrown Out Infront Of all The World. This Is One Of The Worst Forms Of Punishment For The People Of The Fire While The Believer's Will Be Given The Delight and The Pleasure Of Seeing Allaah.

Prophet(saw) Was Much attached To Allaah. He Used To Say, 'O Bilal Give The Call For Establishment Of The Prayer. Give Us Comfort' -Ahmed and Abu Dawud-

He Never Said Make Us Comfortable From Having To Perform Prayer, Rather In Prayer, He Spoke To Allaah and He Felt During This Dialogue With Allaah, He Felt Love For Allaah and His Heart Moved and Pulsated With Love For Allaah.

If a Disaster Befalls You, You Go To The Most Beloved Person To You, You Sit With Them For Hours On End and You Pour Your Heart Out and When You Do This, You Feel as a Huge Burden Has Been Released Off Your Chest and The Sadness Disappears.

But

The Prophet(saw) Said To Bilal Call For Prayer, So He Could Communicate With Allaah, and Relieve His Burdens. Prophet(saw) Said: 'The Prayer Was Made The Coolness Of My Eyes'

- One Believer Was On His Death Bed. He Began To Cry and They Said To Him: Why are You Crying? You are about To Die and Allaah Has Written Death To Everyone and You are among The Believers. He Said: I am Not Crying Because My Soul Is about To Depart and I am Going To Leave, and I Will Miss Three Things,

- Firstly, The Night Prayer. How Will I Be able To Speak To Allaah When I am In My Grave, My Heart Has Become So attached To Allaah.

- Secondly Fasting During Hot Days.

- Thirdly, Sitting Close To Scholars Who Reminded Me about Allaah, about My Beloved Prophet. Who Would Remind Me about My Beloved Prophet when Im In My Grave?

One Of The Students Of Ibn Taymiyah Said:

'We Saw Shaykh Ul-Islaam Leaving The Houses Going and He Went Into The Desert So We Followed Him Without Him Knowing and We Heard Him Saying; 'I Have Come Out From among The Houses So That I Can Speak To Myself about You O My Lord'

and

Ibn Qayyim Says: He Used To Frequently In Prostration When Imprisoned, 'O'Allaah assist Me To Remember You, To Be Grateful To You and Worship You Properly'

- al-Wabil as-Sayyib Of Ibn Qayyim[Page.61]

Virtues of Reciting Specific Parts of the Qur'an

Translated by Amjad Rafiq

The following ahaadeeth are from Saheehul-Jaami' of Shaikh al-Albaanee p.1103-1104

Abu Umaamah (ra) reported that the Messenger of Allaah said: *"Whoever recites Aayatul Kursi following every obligatory prayer, nothing prevents him from entering Paradise except dying."*

Ibn Mas'ood (ra) reported that the Messenger of Allaah said: *"Whoever recites the last two verses of Soorah Baqarah in a night, they will suffice him."*

Anas (ra) reported that the Messenger of Allaah said: *"Whoever recited: (Qul Yaa ayyuhal-Kaaafiroon) it will be equal to a quarter of the Qur'an for him, and whoever recites (Qul huwallaahu Ahad) it will be equal to a third of the Qur'an for him."*

Ibn Imraan (ra) reported that the Messenger of Allaah said: *"Whoever recites the Qur'an then let him ask from Allaah by it, for there will come a people who recite the Qur'an and will the ask from people by it."*

Tameem ad-Daaree (ra) reported that the Messenger of Allaah said: *"Whoever recites (in prayer) with a hundred verses in a night, it will be written for him as devout obedience to Allaah for the night."*

Abdullaah bin Mas'ood (ra) reported that the Messenger (sas) said: *"Whoever recites one letter from the Book of Allaah then he will receive a good reward, and every good deed is rewarded with ten times its like. I do not say that Alif Laam Meem is one word but Alif is one word, Laam is one word and Meem is one word."*

Abu Sa'eed (ra) reported that the Messenger of Allaah said: *"Whoever recites Sooratul-Kahf on the Day of Jumu'ah, light will be made to shine for him between the two Jumu'ahs (that Jumu'ah and the one following it)."*

Mu'aadh bin Anas (ra) reported that the Messenger of Allaah said: *"Whoever recites (Qul huwallaahu Ahad) ten times, Allaah will build for him a house in Paradise."*

Ubayy (ra) reported that the Messenger of Allaah said: *"Whoever recites (Qul huwallaahu Ahad), it is as if he has recited one third of the Qur'an."*

*Husband's
rights*



*concerning his
Wife*

Allah, the Exalted, says:

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g., their chastity and their husband's property)." (4: 34)

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning". [Al-Bukhari and Muslim]

The Messenger of Allah (PBUH) said, "When a woman spends the night away from the bed of her husband, the angels curse her until morning". [Al-Bukhari and Muslim]

Messenger of Allah (PBUH) said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her". [Al-Bukhari and Muslim]

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission.". [Al-Bukhari and Muslim].

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband". [At-Tirmidhi]

Umm Salamah (May Allah be pleased with her) reported: Messenger of Allah (PBUH) said, "Any woman dies while her husband is pleased with her, she will enter Jannah". [At-Tirmidhi]

Mu`adh bin Jabal (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Whenever a woman harms her husband in this world (that is without any due right), his wife among the (Houris in Jannah) says: 'You must not harm him. May Allah destroy you! He is only a passing guest with you and is about to leave you to come to us'. [At-Tirmidhi].

THE CONDITIONS OF LA ILLAAHA ILAA ALLAHAH

[continued from page 34]

The Third Condition: Knowledge

Having knowledge is one of the conditions to have correctness in Tawhīd. The one who is ignorant about it does not have it, and subsequently does not have Tawhīd. The one who does not have Tawhīd is not Muslim; how can one believe in something that he has no knowledge about?

The evidence for this condition is in Surah Muhammed Verse 19 'Know that there is no god but Allāh.'

And the second evidence is the Hadīth in Sahīh Muslim, 'Whoever dies knowing that there is no god but Allāh will enter Jannah.' The Hadīth indicates that if you die knowing about the Shahādah you will enter Jannah; and we can take the opposite meaning to mean that the one who does not know about Tawhīd will not enter Jannah. A person who will never enter Jannah is not a Muslim. The only soul which can enter Jannah is that of a Muslim's one. Knowledge about something comes after having belief in it and the same way that knowledge precedes action, we cannot act upon Tawhīd without knowing about it.

An important matter regarding knowledge of Tawhīd is that it must precede acting upon the Tawhīd because having knowledge is fundamental before one can act. In fact knowledge must precede actions in all matters, and the opposite of that can never be correct. This is because the one who performs acts before having knowledge will worship Allāh (swt) based upon ignorance and not upon guidance and thus this will lead him to be misguided from the straight path and innovating new matters in the Dīn. There is no doubt that the one who is prevented from seeking knowledge about Tawhīd consequently is also prevented from acting with the Tawhīd. And for this reason the Sahābah (ra) sought knowledge regarding Tawhīd firstly before seeking any other type of knowledge.

The very first thing the Sahābah would study is the knowledge of Tawhīd.

Narrated by Jundub Ibn Abdullah who said, We used to be with the Messenger (saw) when we were young, the first thing he used to teach us was Īmān (Tawhīd) before he taught us Qurān, and our Īmān was increased by the Qurān accordingly.

[Sahīh Sunan Ibn Majah, 52]

In an agreed upon Hadīth it is reported that when the Messenger (saw) sent Mu'ādh Ibn Jabal to Yemen He said: You are going to the people in Yemen of Ahlul-Kitāb, the first thing you should call people to is the Worship of Allāh (swt).

In another narration he said, Call them to Lā-ilaha-ilallāh. The Messenger (saw) carried on, If they know Allāh and accept this fact, then teach them the five prayers in the day and the night time. Know here means, knowing His Names, Attributes, His rights etc.

Shaykh Muhammed Ibn Abdul Wahab, stated: The Dīn of the Nabī (saw) is Tawhīd and this is to know that there is no god but Allāh and Muhammed is his Messenger, to work with it and whatever it stands for. Someone may ask, all the people say Lā-ilaha-ilallāh so what is so special about it. We say: The people who say it just understand it as Ulūhiyah (i.e. no creator but Allāh, no provider but Allāh) as well there are people who say it but do not understand what it means and they are those who say it and know it, but they do not act upon it and what it stands for, and they are others who say it but do not understand the gravity of its meaning. Irrespective of all these things, the thing that strikes us the most is the one who knows it and acts upon it but at the same time fights against the people who carry it! What is even more strange who say they love Tawhīd and its people but they are not able to distinguish between the people of Tawhīd and the Enemies of Tawhīd! Ya SubhanAllāhul-Adhīm!! Can there be two groups who differ on the one Dīn and both of them are right at the same time? By Allāh! No! Whatever is not Haq is bātil. [Risā'il Shakhsyah, P.182]



THE VIRTUE OF REMEMBERING ALLAH

Allah the All-Mighty has said:

"Therefore remember Me. I will remember you. Be grateful to Me and never show Me ingratitude." [Al-Baqarah 2:152]

"O you who believe, remember Allah with much remembrance." [Al-Ahzab 33:41]

"And the men and woman who remember Allah frequently, Allah has prepared for them forgiveness and a great reward." [Al-Ahzab 33:35]

"And remember your Lord by your tongue and within yourself, humbly and in awe, without loudness, by words in the morning and in the afternoon, and be not among those who are neglectful." [Al-A'raf 7:205]

The Prophet (sallaAllahu 'aleyhi wa sallam) said: "He who remembers his Lord and he who does not remember his Lord, are like the living and the dead." (Al-Bukhari)

And he (sallaAllahu 'aleyhi wa sallam) said, "Shall I not inform you all of the best of your works, the purest of them with your Master (Allah), the loftiest of them in your stations, the thing that is better for you than spending gold and silver (in charity), and better for you than meeting your enemies and slaying them and being slain by them?" They (the Companions) said, "Of course!" He (sallaAllahu 'aleyhi wa sallam) said, "Remembrance of Allah, the Most High." (At-Tirmithi)

And he (sallaAllahu 'aleyhi wa sallam) said: "Allah the Most High says, 'I am with My slave when he thinks of Me and I am with him when he mentions Me. For if he mentions Me to himself, I mention him to Myself; and if he mentions Me in a gathering, I mention him in a superior gathering. If he approaches Me by a hand's width, I approach him by an arm's length; and if he approaches Me by an arm's length, I approach him by the arm's length. And if he comes to Me walking, I hasten to him swiftly.'" (Al-Bukhari)

'Abdullah bin Busr (ra) said that a man asked the Prophet (sallaAllahu 'aleyhi wa sallam), "O Messenger of Allah! Verily, the sanctions of Islam have become too numerous for me (to perform them all). Inform me of something (simple) that I may always adhere to." The Prophet (sallaAllahu 'aleyhi wa sallam) said, "Let your tongue always be moist with the remembrance of Allah." (At-Tirmithi)

And he (sallaAllahu 'aleyhi wa sallam) said: "Whoever reads one letter from the Book of Allah, will receive one Hasanah (reward for a good deed), and one Hasanah comes with ten like it. I do not say that Alif-Lam-Mim is a letter. Indeed Alif is a letter, and Lam is a letter, and Mim is a letter." (At-Tirmithi)

'Uqbah bin 'Amir (ra) said: The Messenger of Allah (sallaAllahu 'aleyhi wa sallam) came out (from his house) and we were on the porch (As-Suffah). So he said, "Who of you would like to go out in the morning everyday to the valley of Bithan or Al'Aqeeq and come back with two large she-camels without committing any sin or severing the family ties?" We replied, "O Messenger of Allah! All of us would like this." So he said, "Would one of you not go to the Masjid and learn or recite two Verses from the Book of Allah, the Mighty and Majestic? That would be better for him than two she-camels. And three Verses would be better for him than three she-camels. And four Verses would be better than four she-camels, and whatever their number may be of camels." (Muslim)

And he (sallaAllahu 'aleyhi wa sallam) said: "Whoever sits and does not mention the Name of Allah (before he rises), will find it a cause of sorrow from Allah. Whoever lies down to sleep and does not mention the Name of Allah before rising, will find it a cause of sorrow from Allah" (Abu Dawuud)

And the Prophet (sallaAllahu 'aleyhi wa sallam) said: "No people sit in an assembly without mentioning Allah, and without asking Allah for blessings on their Prophet, except that it will be like an cause of sorrow upon them. Thus, if He (Allah) wishes He will punish them, and if He wishes He will forgive them." (At-Tirmithi)

Judging

by the Apparent

tuesday | 15 may 2007
28 rabee' ath-thaani 1428

Narrated by Nu'aim: "We were with the Prophet (SAWS), and a man came. They said he was a kaafir and conspired to take his money, the Prophet (saw) said: "Didn't he say 'laa ilaha illa Allah?" they said: "Yes, but only out of fear from the sword." The Prophet (SAWS) said: "Do not kill him, I have been ordered to fight people until they say laa ilaha illa Allah, after that their life and wealth is protected." They said, "O Messenger, he feared our sword." The Prophet said: "I have been ordered to judge the apparent." [Nisaa'i 3714]

Sufyan Al Thawree said regarding this Hadeeth: "This is so clear, that the pillars (the sayings and actions) are for people to see and hear (i.e. they are apparent)."

Abu Izz Al Hanafi said: "We have been ordered to judge by the apparent, and Allah (SWT) forbade us to doubt people, and to follow what we do not have knowledge, (Allah [swt] said:) "O Believers, avoid the doubt ... [49: 12] & [isra: 36]" [Aqeedah Tahaqiyyah]

Imaam Ahmed said: "The Imaan and the nifaq has its origin in the heart, but what appears is the sayings and actions, is its branch and is evidence about it."

The story of Haatib (raa):

Vol 8, Book 74. Asking Permission.

Hadith 276. (Sahih Bukhari)

Narrated By 'Ali: Allah's Apostle sent me, Az-Zubair bin Al-Awwam and Abu Marthad Al-Ghanawi, and all of us were horsemen, and he said, "Proceed till you reach Rawdat Khakh, where there is a woman from the pagans carrying a letter sent by Hatib bin Abi Balta'a to the pagans (of Mecca)." So we overtook her while she was proceeding on her camel at the same place as Allah's Apostle told us. We said (to her) "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her mount (baggage etc) but could not find anything. My two companions said, "We do not see any letter." I said, "I know that Allah's Apostle did not tell a lie. By Allah, if you (the lady) do not bring out the letter, I will strip you of your clothes' When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allah's Apostle with the letter. The Prophet said (to Habib), "What made you do what you have done, O Hatib?"

Hatib replied, "I have done nothing except that I believe in Allah and His Apostle, and I have not changed or altered (my religion). But I wanted to do the favor to the people (pagans of Mecca) through which Allah might protect my family and my property, as there is none among your companions but has someone in Mecca through whom Allah protects his property (against harm). The Prophet said, "Habib has told you the truth, so do not say to him (anything) but good." 'Umar bin Al-Khattab said, "Verily he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!" (in another narration: O Allah's Apostle! Allow me to chop off the head of this Munafiq!.. and in another narration: "He has disbelieved") The Prophet said, "O 'Umar! What do you know; perhaps Allah looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that 'Umar wept and said, "Allah and His Apostle know best."

Here Umar (raa) judged Hatib (raa) with what he saw, and made Takfeer on him..



The Prophet (saas) did not blame Umar (raa) or rebuked him for his dangerous judgement..

The Prophet (saas) said: "O 'Umar! What do you know; perhaps Allah looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'".. he did not say: "Do not call a Muslim a Kafir by what is apparent!! He rather mentioned the battle of Badr (which is a special event for a few people, which means it is only for people of Badr not for all Muslims), he did not mention his Islam (which is for all Muslims)..

This proves that the Prophet (saas) excused Umar (raa) in his judgement on Hatib in what was apparent, and just told Umar (raa) that people of Badr are believers inside their hearts, and the Kufr they might do in the apparent they are excused in.

Also, the Prophet said, "Habib has told you the truth, so do not say to him (anything) but good.".. No one would know what is inside the heart except Allah (swt).. How did the Prophet (saas) know that Hatib (raa) was honest?? It is only by the inspiration of Allah (swt).. so we are excused to judge people by what we see.. as Umar (raa) said:

"Some people were judged by the Inspiration at the time of the Prophet (saas). But now the Inspiration is over, and now we judge you by what we see of your actions. So who shows us good we will get him close to us and trust him, and we do not care about his intention, Allah will judge his intention, and who shows us evil, we will not trust him or believe him, even if he says my intention is good." (Al-Bukhari, Al-Jaami As-Sahih, Hadith number: 2641)

Here is one more evidence:

What Ibn Isaaq narrated about the case of Al-Abbaass (the uncle of the Prophet (saas)) when he was forced to join the army of Quraish in the Battle of Badr against Muslims.. then he got captured by the Muslims.

He said to the Prophet (saas): O Messenger of Allah! I was a Muslim!

But the Prophet (saas) answered: Allah knows best about your Islam! If what you say is true, then Allah will reward you. But what appears is that you are against us, so ransom yourself and your two nephews.

This is a strong evidence in this issue..

...Hear the *Advice* of your compassionate *older* brother...



The following is one of his admonitions narrated by Sufyaan ath-Thawree Rahimahullaah, as related in al-Hilyah of Abu Na'im:

"O people, I am Jandabul Ghafaari. Come here and hearken to the good advice of your compassionate older brother. "

Immediately, people hastened and stood around him to hear what he had to say. Abu Dharr Radiyallahu 'Anh then said, "Do you see, when one of you plans to travel, doesn't he prepare himself and takes with him the needed provisions that will suffice him until he reaches his destination?"

The people replied, "Indeed, he does."

Abu Dharr continued, "In this regard, the road to the Day of Reckoning is the furthest of your ultimate destinations. Take with you what benefit you most." The people asked, "And what do you consider as most beneficial for such a journey?"

Abu Dharr Radiyallahu 'Anhu replied:

- *Make a pilgrimage to Mecca* for your dire needs;
- *Fast in the hottest day* in contemplation of the horrific age-old standing of the Day of Resurrection;
- *Pray two rak'at in the darkness of the night* in contemplation of one's bewilderment, loneliness, and darkness of his grave;
- *Either say something good, or remain silent* pondering on awesome age-long standing in the grim silence of the Day of Resurrection;
- *Spend your money in charity*, so perhaps you can escape its trials;
- *Make this world a setting for two types of conferences*: One to seek the benefits of the hereafter, and the other to seek what is permissible. Should there be a third criteria of meetings, they will be of harm and of no benefit to you; and finally,
- *Look to your money and divide it in two categories*: One dirham you spend on your family, the second you spend for your benefits in the hereafter, and should there be left a third dirham, it will be of harm and of no benefit to you."

Abu Dharr then shouted at the top of his voice: "O people! Your craving to accumulate what is beyond your reach will surely destroy you!"

It is also narrated in Abu Na'im's al-Hilyah that someone asked Abu Dharr Radhiyallahu 'Anhu: "O Abu Dharr, why do people leave your company upset every time they visit you?" He replied, "*They leave upset because I admonish them against hoarding the treasures of this world.*"



Signs... of Weak Imaan

- 
- *Committing sins and not feeling any guilt.*
 - *Having a hard heart and no desire to read the Qur'aan.*
 - *Feeling too lazy to do good deeds, e.g. being late for salaah*
 - *Neglecting the Sunnah.*
 - *Having mood swings, for instance being upset about petty things and bothered and irritated most of the time.*
 - *Not feeling anything when hearing verses from the Qur'aan, for example when Allaah warns us of punishments and His promise of glad tidings.*
 - *Finding difficulty in remembering Allaah and making dhikr.*
 - *Not feeling bad when things are done against the Shari3ah.*
 - *Desiring status and wealth.*
 - *Being mean and miserly, i.e. not wanting to part with wealth.*
 - *Ordering others to do good deeds when not practising them ourselves.*
 - *Feeling pleased when things are not progressing for others.*
 - *Being concerned with whether something is haram or halal only; and not avoiding makroo (not recommended) things.*
 - *Making fun of people who do simple good deeds, like cleaning the masjid*
 - *Not feeling concerned about the situation of Muslims.*
 - *Not feeling the responsibility to do something to promote Islam.*
 - *Liking to argue just for the sake of arguing without any proof.*
 - *Becoming engrossed and very involved with dunniya, worldly things, i.e. feeling bad only when losing something in terms of material wealth.*
 - *Becoming engrossed and obsessive about ourselves.*

Coming Soon InshaAllah

issue 2: jamaad al-awwal



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